

THE DEMONSTRATION OF THE ARCHY CASE.

From the San Francisco Alta California, March 22.

On Thursday, 4th, the report was circulated about town, that the negro, Archy, who had been committed to the charge of his late master, C. A. Stovall, so much has been written, was in the vicinity of the city, and was to be exhibited in one of the steamers departing on the 5th, for New York. As the circumstances were so much talked about, some interest, not only in California, but throughout the United States, it may be well to refresh the minds of the readers by presenting that Archy was brought to California across the plains by his master several months since, and claimed his freedom under the laws of the State, upon his arrival. The matter was first brought before U. S. Commissioner Geo. Pen Johnson, Esq., who decided that he had no jurisdiction over it. It then found its way to the Supreme Court, and the result is well known to all our readers. Archy's case was not decided for some time until about two weeks since it appeared that he was confined in the Stockton jail, awaiting the pleasure of Stovall, to conduct him home to Mississippi. On the first of March, Stovall started with the boy from Stockton, and travelled slowly, stopping some half a day at the place on the river, where he was met by a party arriving on Thursday afternoon at Contra Costa, and on the same evening, passages were engaged for both on the steamship Orizaba, to sail on the following day.

MOVEMENTS OF THE CHIEF OF POLICE.

Information was conveyed to Chief Curtis of the facts, who at once took measures to frustrate the attempt to get the boy away. On Thursday evening, he gave explicit orders to Officer Johnson and Lees to prevent the boy from being taken on board the steamer, at all hazards, and to make every effort to discover his whereabouts. He also directed them to inquire at the steamship office in the name of the police office, and to keep a close watch on the steamer, until the boy was seen, and to be accordingly on the alert all night, endeavoring to trace out the affair, but at daybreak had not been able to discover any further facts.

EXCITEMENT AMONG THE COLORED POPULATION.

The colored population had also got wind of the intended shipment of Archy, and manifested considerable numbers at Market street wharf, where the Golden Age was lying, and at Vallejo wharf, from whence the Orizaba was advertised to sail. All night, little knots of them were standing at the gateways of these wharves, watching the officers, and evidently intent on ascertaining whether Archy was to be secretly conveyed on board during the night. At daybreak, the officers separated, Johnson stationing himself at the Golden Age, and Lees at the Orizaba. By ten o'clock, the excitement began to increase, and parties getting wind that Archy was to be rescued by the colored people, and numerous exaggerated accounts being circulated, the crowd increased rapidly at the wharves. Here and there were groups of negroes talking mysteriously together, gesticulating violently, or casting furtive glances at carriages as they wheeled rapidly down to the steamers, piled with baggage, and filled with departing Californians. Close carriages were particularly the objects of scrutiny, and not a vehicle escaped their active vigilance; but up to this time, nothing had been heard of Archy.

A CUTTING OFF EXPEDITION.

At eleven o'clock, the story suddenly got abroad that the boy was concealed at North Beach, or at Alcatraz Island, and that he was to be put on board from one of those points. The police, however, were not so easily deceived, and a cutting off expedition was made to make a last effort to rescue their fellow from a return to slavery. One of the boats lay off North Beach, and the other proceeded to Alcatraz Island, and lay off between Fort Point and Point Lobos. What action they intended to take is not known, but no little amount of determination was expressed in the faces of the party.

ARCHY AND HIS WHEREABOUTS.

Meantime Archy was safely ensconced at some place in Contra Costa, or as others affirm, on one of the islands in the harbor, under the charge of Stovall and three or four of his friends, awaiting the hour for the steamer's departure. By this time, the interest in the occasion had spread and communicated to the citizens generally. The rumor getting about that there was to be a colored rescue of Archy, crowds hastened down to the wharves to witness the fun, and participants in it, as the night might be. The hour, for sailing, however, arrived, and still the mysterious Archy was nowhere to be seen.

THE ORIZABA LEAVES THE WHARF.

The Orizaba at half-past twelve o'clock cast off her moorings, crowded with passengers, and dropped out into the stream, officers Lees and Ellis, and Mr. D. W. Thompson, one of the Deputy Sheriffs, were on board. Just before starting, Lees had engaged a couple of White Hall boats at the Pacific wharf steps, and directed them to make their painter's fast to the stern. We had forgotten to state that Mr. Thompson had with him a writ of attachment for Archy, issued by Judge Freelon, ordering him to bring the boy before him forthwith. Lees and Thompson, then meeting just before the steamer left the wharf, found that each had a writ in the matter; that in possession of the former being a criminal warrant for the arrest of Stovall for kidnapping, made out under the State of Justice Austin. There was a general cheering as the steamer dropped out, mingled with hoarse yells, pelting with apples and oranges, and the like. Some were remembering the story of the immortal John Phenix, shouting, "Goodbye, Colonel Stovall, the truth of the moral of the yarn was illustrated by the lifting of sundry hats on the quarter-deck. Whether the same response would have been made to 'Goodbye, Muggins!' is doubtful.

SCENES ON BOARD THE STEAMER.

As soon as the steamer was well clear of the wharf, Lees proceeded to look quietly about him, and soon observed a couple of individuals in the bows, one of whom was wearing a handkerchief tied to the Mansanto cane. He drew up towards them, and heard some remarks which confirmed him in his suspicions that they were in some way connected with the Archy case. They received, however, no response to the signal, and Lees went off, but soon after heard the same party say, "There they are!" and turning towards the point indicated, saw a boat approaching the steamer from the eastward, in which, as it drew nearer, he observed Stovall, whom he knew from a description which had been given him, and three others, two of whom were rowing. As they approached, Lees stationed himself and Sheriff Thompson quietly at the port gangway, and Ellis at the starboard. This little movement, simultaneously made, attracted attention, and some one knowing one of the officers, it was instantly known, and several voices shouted to Stovall, "Keep off! keep off! There are officers on board!" But the boat was already along side, and Lees observed the boy crouching in the boat.

THE HARBOR COMES AND ITS RESULTS.

A rush was made by some of Stovall's friends to keep the officers back, but Lees sprang down into the boat, at the risk of jumping through her, and seized Archy by the collar. The steamer was then in the utmost confusion; yells and cries arose above the roar of the escape pipe, some applauding the intrepidity of the officers, and others shouting at the interference with the man and his property. In the midst of all this, Lees picked up the trembling negro, and passed him up like a sack of flour, and last evening, that "do white folks was doing nuff talk for him and himself, too—especially do white folks." A general scramble ensued, the crowd pressing around Archy and the officers; but no one offering to rescue him. Lees then served his warrant upon Stovall for kidnapping, as it read, and Archy was shoved along towards the starboard gangway. Lees and Thompson kept behind the boy, and Ellis cleared the way ahead. The officers of the ship, and each of the cabin passengers as chose to mingle in the throng, were in favor of the officers, but a large number were for not letting the negro nor his master leave the ship.

One old lady, with spectacles, and extensive criminal, "sailed in," and made herself amusingly conspicuous. She applied her whole force to the shoulders of the negro, pushing him along, now and then raising her voice in triumphant shouts, such as, "You varmints! we'll see whether free people are to be kidnapped in this way. Yes, yes—thanks to the Lord—don't you hear, Mr. Officer—that's a good one—ugh! Don't squish me that way, you good-for-nothing critter—&c., &c. An old negro, as he saw Archy passed over the side into the boat, shouted, "Hosanna! dat's your sort!" "Kill the nigger-chief!" shouted others, and, amid the cheering and hallooing of the mob, Archy, his master, the two officers, and the Deputy Sheriff, tumbled and bundled into the boat, and pulled away for the shore, followed by a mingled yell and cheer from the steamer.

ARRIVAL AT THE WHARF.

As they approached Market street wharf, they were received with cheers from a crowd which had collected there to await their arrival. Archy was the observed of all observers. As he landed on the wharf, there was a general rush to see the "kidnaped darkey," and the interested spectators increased in number as they proceeded up town. About two o'clock, the boy was safely ensconced in the Sheriff's office, where he remained under the protection of all degrees and shades to see the little nigger, about whom so much fuss had been made.

ARCHY AND THE END OF IT.

Archy is a native of Mississippi, and says he is twenty-two years of age, though Stovall sets his age at eighteen. He seemed a little stupid or frightened at all this commotion, and was not disposed to answer questions. He was deposited in the County Jail, where he will wait for the decision of the Courts. Stovall was admitted to bail in the sum of \$500—Messrs. Austin E. Smith and Richard W. Heath becoming his sureties. The case will come before Judge Freelon on Monday. Messrs. Crook and Thompson were the attorneys for James Riker, the colored man who applied for the writ for the discharge of Archy. We understand that Mr. Stovall has secured some of the best legal talent in the city on his side, among others, Col. James; while the cause of Archy will be defended by Judges Bennett and Tracy. Probably others will be retained for both, as the case is a novel one, and will last evening, and until a late hour at night, discussed and commented upon in legal circles. The point at issue is whether the adjudication of the Supreme Court was conclusive or not; if it was, it is difficult to see how that decision can be overruled. Judge Freelon was obliged to issue the writ by the statute, whenever it is demanded of him, cannot refuse it, and has a right to retain Archy in custody. He is not bound to notice the final decision of the Supreme Court, until the case comes up judicially before him. The colored people held meeting at their church on Pacific street, in relation to the matter.

THE FUGITIVE SLAVE LAW AND ARCHY.—ANOTHER ACT IN THE DRAMA.—FREE FIGHTS AND STREET KNOCK-DOWNS. Another phase in the "Archy case," it is called, took place on the 17th, and at one time it looked as if it would be a serious one. It was about to be graced with a solution somewhat similar to that which threatened the case of Anthony Burns, the fugitive slave, whose exodus from Boston caused such excitement in Massachusetts several years since. Archy, it will be remembered, was taken from the custody of his master, C. A. Stovall, on the 5th inst., by a writ of habeas corpus, issued from the County Court by Judge Freelon, as master and slave was about starting for the Atlantic States. "The case of Archy" was set by Judge Freelon on Monday, the 18th, but was postponed, owing to some legal informality from day to day until yesterday, when the Judge discharged him by the consent of Stovall.

SCENE IN THE COUNTY COURT.

As soon as Archy was set at liberty (verbally, but not virtually), the U. S. Marshal, Perrin L. Solomon, Esq., stood ready, and immediately re-arrested him under the U. S. Fugitive Slave Law. Archy, who had been an attentive spectator of the proceedings of the Court, watching the faces of the principal persons present, but not exactly comprehending the legal technicalities, as soon as he heard that he was free, commenced preparations for "making tracks," when the Marshal stepped again in, and Archy immediately considered this a second edition of the kidnapping, and began yelling out at the top of his voice:

"I'll die first, gentlemen! I'll die first! I'll be carried away from here. Lem me go, gentlemen—I see free man, sir! I'll never be carried into slavery, &c., &c."

A scene of intense excitement, thereupon, ensued. A rush of all parties interested took place towards the speaker, and all order was at an end in the Court. Archy was carried to the door, where he was found in waiting Sheriff Charles Doane, of San Francisco county, and his Deputy, Mr. John S. Ellis, whom Mr. Solomon had requested to be present, to assist him, in case there should be any difficulty. Here Archy again raised the cry of distress, and a large number of colored people congregated about the place in the highest state of excitement.

COL. BAKER COMES TO THE RESCUE.

Archy's outcries, besides bringing together a dense mass of people attracted to Col. E. D. Baker to the spot, who said to him:

"What's the matter, Archy? Don't be afraid—these papers are all right (taking the U. S. warrant, and explaining it); nobody is going to harm you; go along with these men."

"Oh Massa, Massa," replied Archy, "don't let me go again to be a slave. I'll die before I'll go again. Oh, Lord! Lord!"

By this time the balcony was completely packed with people, and some mischievous persons found that the supports were giving way, at which a little stampede occurred, but no damage was done. The court-yard below, and all the entrances to the City Hall, were crowded.

WHAT SHERIFF DOANE DID.

Here Sheriff Doane and Mr. Ellis had their hands full. The crowd rushed upon them and the U. S. Marshal, and completely surrounded them. One man addressing the Sheriff, remarked: "You shall never take the negro away—let me go, you bloody scoundrel," &c., &c., at the same time aiming a blow at him. The Sheriff, rightly judging that the first lick is half the battle, delivered his blow, and knocking the enthusiastic citizen who, by the way, was an Irishman, and perhaps a little mellowed with the celebration) end over end. Subsequently his antagonist met the Sheriff, and delicately insinuated that he intended to go a gunning after him.

SCENE ON KEARNEY STREET.

By dint of long struggling and pushing through the crowd, now elbowing mercilessly among the mass of humanity, and anon making a rally, or forming a hollow square about the object of general interest, Archy was dragged and pushed by the police to the Court House, where he was taken to the City Hall on Kearney street. Here a grand rush was made around the group who had Archy in charge. Fierce looking Southerners bristled up and seemed ready to do anything or go anywhere in defence of their principles, while rampant Northerners were equally ready to do anything or go anywhere to crack the crack valourously, and were bound that matters and things should be on the square, and no humbug. Stovall, seeing officer Bovee with his hand on Archy's collar, ordered him to let go; but the officer kept his grab now the less for that. The colored people became particularly prominent, and commenced shouting frantically as the crowd moved towards the corner of Washington street. Several of them, however, behaved themselves in an orderly manner, but very foolishly went to arguing with the officers, and begging them to let the prisoner go. Chief Curtis ordered them away, and repeatedly and completely blocked up with people. Burroughs and indecipherable shouts filled the air, and from the

JOHN RANDOLPH (COLORED) GETS HUSTLED.

John Randolph, a colored preacher, from Marysville, making himself particularly conspicuous, and refusing to leave, was arrested by officer Dexter; and making a spirited resistance, probably got his head a little. He was deposited in the station-house, and kept there until last evening, when he was liberated.

THE CHARGE DOWN WASHINGTON STREET.

Arrived at the corner, the officers under command of Chief Curtis took the middle of the street, and commenced moving down in the direction of the United States Marshal's office. The thoroughfare was completely blocked up with people. Burroughs and indecipherable shouts filled the air, and from the

corner of Kearney down to Montgomery was one continuous free fight. Innumerable were the knock downs, and along the sidewalks, here and there, were little private scrimmages got up by the belligerent parties on their own account, and apparently without any ostensible cause. Among these was that occurring between a Mexican and a negro, in which the latter got the best of the fight, and ended by butting his Spanish American adversary into the gutter. Another took place between an Irishman and a negro at the corner of Montgomery and Washington streets. After a scientific pass of two, the Irishman got a fair swing at his colored antagonist, hit him over the head with a club, knocking him into the deep excavation at that place, and shouting as the poor fellow touched bottom, "Nigger in the pit!"

ARRIVAL AT THE U. S. MARSHAL'S OFFICE.

It would be difficult to describe all the encounters which occurred on the march from the City Hall to the Marshal's office, but in due time after much toil and tribulation, the procession reached that point prepared to take Archy up a side door. All the way down, the boy had heard the excited crowd denying the right to deliver him to the United States authorities, and on being told to go up the stairs, he made a desperate resistance, setting both feet against the bottom step, and shooting at the pitch of his lungs. Officer Bovee then seized him, and with the aid of another carried him up, and finally got him deposited in the U. S. Marshal's room.

FREE FIGHT AND GENERAL SCRAMBLE.

While Archy was being taken up, the negroes had nestled in still greater numbers, and were talking and disputing in an excited and learned fashion, the rights of the colored population, and the rights of the present case. Some of the assembled throng thinking that they had made noise enough by this time, interfered in the discussion, and very soon there was a war of waxes, in which the greater part of those present joined. There was a liberal dispensation of blows, and one gentleman, who was a pugilist, said to have drawn a pistol, and struck several of the negroes over their heads. One of the colored men, named Buler, a second-hand clothes dealer, who had been particularly active and loud in expressing his opinion, got a heavy whack over the head with a pistol, which was whirled by the pugilist, and seeing an old man, formerly a pilot, standing near him, hailed off, as the pugilist says, and dealt him a "side winder under the left leg." The redoubtable Commodore Martin thereupon—marking that "a nigger should strike a white man"—went in himself, and returned the blow upon Buler's facial expanse, and "the war that for a space did fall, now truly thundering smelted the gale;" lack and forth swayed the crowd; "kill the d—d darkey;" "white man getting licked by the niggers;" "said he, 'kill him!'" The police did their best to save Buler from the crowd, and eventually succeeded in getting him away to the station house. Officer Baker was struck in the face by Archy, who, to his credit, he said, dealt manfully about him, when punched and crowded.

The incident, somewhat cut, but no great injury was done him. Buler was taken on the charge of assaulting an officer, which consisted in his striking at officer Sayward, who was attempting to arrest him. He was brought to the station house by the police, and the Chief deserves great credit for the moderation with which he whirled the hot-headed, or being too severe with those who are discussing the question as a matter of principle, albeit they are occasionally a little too noisy in the expression of their sentiments. Archy has resumed his late quarters at the County Jail, where he will remain until the matter is finally adjudicated.

A FUGITIVE SLAVE CASE.

A gallant pimp of the Fugitive Slave Law from Union county, accompanied by Virginia Gage, one of the "second families," we presume, as his name was Stump, went up to Blairsville on Thursday last, to catch an alleged runaway slave. A third man appears to have been along, to identify this chattel, one of the contended, happy and fat looking fellows of the South, who, if Hamann's story, have no aspirations for anything above their lot. Very well; Mr. Stump, aforesaid, in company with the U. S. Deputy Marshal from Uniontown, whose name we do not remember, and in fact do not know, made a grand entrance to the quiet village of Blairsville, with their intent on carrying off the runaway, or, in other words, to seize upon the property of the Union States, the Anti-Slavery Republic, which is supposed to reside over these destinies, for the time goes out from her sacred temple, and scours the country for her sinners as they may be guilty of the crime of kidnapping. The first of the lot, Mr. Buchanan, of Leominster memory, was on the ground, plucky as a hen, and well armed. Another body was also by to swear that he knew the negro man, if necessary.

Every thing being in readiness and the "nigger" safe in hand, a preliminary discussion occurred. From all parts of that rebellious borough of Blairsville, the Black Republicans, the haters of the Union of the States, the Anti-Slavery Republic, the negroes even, together with the mud-sills, rushed as if by one concerted movement upon the gallant deputy, Mr. Stump, and his associates. The first of the lot, Mr. Buchanan, of Leominster memory, was on the ground, plucky as a hen, and well armed. Another body was also by to swear that he knew the negro man, if necessary.

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The Liberator.

NO UNION WITH SLAVEHOLDERS.

BOSTON, APRIL 23, 1858.

TWENTY-FIFTH ANNUAL MEETING

OF THE

American Anti-Slavery Society.

The Twenty-fifth Annual Meeting of the American Anti-Slavery Society will be held in MOZART HALL, No. 668 Broadway, (above Bleeker street,) on TUESDAY and WEDNESDAY, May 11th and 12th; commencing, as usual, at 10 o'clock, A. M., on the first day, and closing in the afternoon of the last. Arrangements will be made to secure addresses from eloquent champions of the cause, not only at the first, but at each subsequent session.

At no time within the quarter of a century in which this Society, as the representative of the American slave, has pressed upon the consciences of the people the duty of IMMEDIATE EMANCIPATION, have the obligations resting upon its friends been more imperative, or the incitements to fidelity on their part greater than at the present hour; and never was it more important that they should come together, in large numbers, from every part of the land, to confer with one another upon the state of the cause, and, by an interchange of thought and sympathy, prepare for new labors and conflicts in its behalf.

The object of the Society is not merely to make Liberty national and slavery sectional—nor to prevent the acquisition of Cuba—nor to restore the Missouri Compromise—nor to repeal the Fugitive Slave bill—nor to make Kansas a free State—nor to resist the admission of any new slave State into the Union—nor to terminate slavery in the District of Columbia and in the National Territories—but it is, primarily, comprehensively, and uncompromisingly, to effect the immediate, total and eternal overthrow of Slavery, wherever it exists on American soil, and to expose and confront whatever party or sect seeks to purchase peace or success at the expense of human liberty. Living or dying, our motto is, "NO UNION WITH SLAVEHOLDERS, RELIGIOUSLY OR POLITICALLY!"

WM. LLOYD GARRISON, President.

S. H. GAY, Secretary.

WENDELL PHILLIPS, Secretary.

SOUTHERN TESTIMONIES AGAINST SLAVERY.

THE SOUTHERN PLATFORM: or, Manual of Southern Sentiment on the Subject of Slavery. By Daniel R. Goodloe. Boston: John P. Jewett & Co. 1858. We are indebted to Hon. Charles Sumner for a copy of this very interesting and valuable pamphlet, the design of which is to bring together, in the most comprehensive manner, all that the most eminent Southern Revolutionary characters have left us in their writings upon the subject of slavery. It is precisely such a manual as we have long desired to see, both for its historical importance and as a work for convenient reference. Though it is wholly Southern in its origin and matter, containing the sentiments of such men as Washington, Patrick Henry, Jefferson, Madison, Luther Martin, Edmund Randolph, Col. George Mason, George Nicholas, Judge Gaston, Thomas J. Randolph, John Randolph, St. George Tucker, William Pinkney, Robert Goodloe Harper, General Jackson, Gen. Broadnax, Judge Bushrod Washington, &c., &c., we presume it would be perilous to attempt its sale and circulation in the slaveholding States at the present time—so changed has the public sentiment of the South become on this momentous question. Yet we hope the effort will be made. It would be an edifying sight to see some volunteeer or corpulent arrested on the charge of incendiarism, and sent to the penitentiary, or executed under lynch law, for aiding in the circulation of the views of George Washington and his Revolutionary associates—all of Southern birth and blood, and all slaveholders! We know, already, that the Republican party, which does not venture to go as far as they did, in language or design, was ostracized throughout the South during the last presidential election, so that no electoral ticket was telegraphed for John C. Fremont; and that such men as Prof. Hedrick of North Carolina, and Mr. J. C. Underwood of Virginia, were compelled to flee from those States to the North, and have not since been able to return in safety, simply because they were inimical to the institution of slavery where it exists, but only to the further extension of that system.

Mr. Goodloe, or some other competent person, would do a good service to the cause of freedom, by compiling the sentiments and declarations of leading Southern politicians and editors, derivative of the doctrine of inalienable rights, and advocating the universal extension and zealous perpetuation of slavery as the wisest and most desirable institution ever yet devised by Divine beneficence or human sagacity. It would make an extraordinary volume, and furnish such a contrast as the world has never seen. By all means, let it be done!

The question naturally arises—How is this astonishing change in Southern feeling and opinion to be accounted for? It is owing to the fanatical course pursued by the Abolitionists, who will be the reply of their traduced universally. If they had not created such an agitation, and thereby alarmed and excited the South, slavery would be as this has been abolished in Maryland, Virginia, Kentucky, and other slave States. By their fierce anathemas and their outrageous measures, they have retarded the emancipation of the slave at least a half a century! In some cases such talk as this is the product of honest misconception and utter ignorance; in others, of short-sightedness and inattention; but, generally, of pro-slavery malignity and desperation. What an idiotic absurdity it is to say that earnest, persistent, uncompromising moral opposition to a system of boundless immorality is the way to strengthen it; and that the way to abolish such a system is to say nothing about it! What have the Abolitionists done? They have rallied in defence of the practical enforcement of those "self-evident truths" which are embodied in the Declaration of Independence; they have made the utter incompatability of slavery with Christianity; they have rejected with indignation the horrible claim of property in man, and insisted on the duty of seeing in the slave, not a beast or a thing, but a man and a brother; they have solemnly protested against the abolition of the marriage institution, the sundering of all parental and filial ties, the immolation of all human rights, the denial of all lawful protection, the violation of all the claims of justice and humanity, among four millions of the Southern population; they have declared it to be indecent, vulgar and unchristian to proscribe and outrage any human being on account of his complexion or race; they have advocated the duty of immediate repentance and restitution, on the part of the nation, and of instantly breaking every yoke, and letting the oppressed go free; they have shown that policy as well as principle demands the substitution of free labor for slave labor, free institutions for slave institutions, the hope of reward and fair compensation for coercion and the lash, universal education for enforced cannibalism, the reign of good will for the reign of terror, justice for inhumanity, righteousness for wholesale iniquity; they have argued, that if it is worthy of all acceptance, as a moral axiom, that slavery ought not to be tolerated in any part of the North, and is consequently forbidden, it is equally true that, on the same grounds, it ought not to be tolerated in any other portion of the country, the question of climate or soil having nothing to do with it; they have ridiculed and opposed the impudent assumption, that the slaves are contented and

happy, do not desire to be set free, are kindly cared for by their masters and drivers, and grow sleek and fat; they have exposed the true nature and practical workings of slavery, the horrible features of the slave code, the fetters, thumb-screws, whips, paddles and branding irons which this inhuman system necessarily requires, the bloodhounds which are kept and trained to hunt the flying fugitive, and all the other revolting accompaniments of chattel slavery; they have insisted that it is the dictate of common humanity, and the requirement of Christianity, to "remember those in bonds as bound with them," to "hide the outcast, and bewray not him that wandereth," and therefore to trample upon the Fugitive Slave Law, and succor those who escape from the Southern prison-house; they have designated the slaveholder as a man-stealer, in no bitterness of spirit, with no disposition to be uncharitable, but because he is nothing else, having no more moral claim to a single slave in his possession than has the kidnapper on the African coast; they have traced the relations and ramifications of the slave system in every part of the land, in the organic structure of the American government, in the church and in the state, in the legislation of Congress and in the national administration, in the decisions of the United States Supreme Court and through subordinate bodies, and shown it to be a national sin and curse, involving North and South alike in blood-guiltiness; they have faithfully rehearsed in the hearing of the people, all the warnings, rebukes, entreaties, and denunciations, contained in the Bible, against oppressing the poor and needy, and trafficking in human flesh, and set forth the glorious consequences flowing from a prompt compliance with the command to proclaim liberty throughout all the land, to all the inhabitants thereof; they have vividly portrayed the madness of attempting to reconcile in one government, elements so eternally hostile as those of freedom and slavery, and the exceeding wickedness and folly of making "a covenant with death and an agreement with hell," with the hope of securing the perpetuity of the republic; they have insisted that there must be no compromise in this moral warfare, but the fundamental principle, that man cannot be the property of man, must be adhered to under all circumstances, be the consequences what they may to sects or parties, institutions or unions; they have allowed nothing to stand between them and the slave, to deter them from breaking his chains—neither father, nor mother, nor wife, nor children, nor friends, nor houses, nor lands—neither their traditional reverence for the church, nor their attachment to party, but to be true to themselves and the enslaved, to possess clean hands and a clear conscience, they have cheerfully submitted to have their names cast out as evil, their motives impeached, their purposes misrepresented, their worldly interests sacrificed, their personal safety jeopardized, and cut themselves off from all chance of political preferment, or ecclesiastical advancement, or popular favor, desiring nothing but the triumph of justice; they have made their appeals, not to sectional pride or a low selfishness, but to the understanding, conscience, and heart, in the name of a common religious faith, in obedience to the commands of God, from the highest considerations, and for the noblest ends, without respect of persons, in plainness of speech and singleness of mind, with unswerving fidelity, whether men would heed or forbear; they have done nothing in secret, plotted no murderous violence, sought to shed no blood, instigated to no revenge, using only the weapons of truth and love; they have labored "in season and out of season," scattered their testimonies broadcast over the land, circulated millions of tracts and other quickening publications, employed able and efficient agencies, made the discussion of slavery universal and its abolition of paramount importance to all other matters of national interest, and uttered "the furthest hope" in every struggle with the Slave Power; they have had their ranks enlarged by accessions from the wealthy and privileged, nor the ignorant and vicious, but from the most philanthropic, conscientious, intelligent, self-reliant, morally courageous, and truly religious, who date to think and act for themselves, and whose disinterestedness none but the basest of men will dare to question; they have unflinchingly contended with "principals, and powers, and spiritual wickedness in high places," with the organized and unorganized ruffianism of the land, with mobocracy and lynch law in their most appalling manifestations, with wolves in sheep's clothing and demagogues innumerable, with a mercenary press and a horribly perverted public sentiment, with the slaveocracy on the one hand, and the cottonocracy on the other, with the pulp and the controlling religious influence in every community, with all that is low, brutal, sensual, devilish, and they have gone on conquering and to conquer, driving the enemy from one outpost to another, increasing in power and resources, till the whole country is shaken by their tread as they make their approach to the citadel itself, certain of ultimate victory.

Now, to pretend that a course of procedure like this—that the promulgation of doctrines like these—has only served to strengthen the fetters and perpetuate the thralldom of the slave population at the South, to the condemnation of all those who have opened their mouths for the suffering and the dumb, is to indicate either an idiotic or satanic state of mind. The true cause of the revolution which has been wrought in the opinions of Southern men, on the slavery question, since the days of Washington and Jefferson, are to be found—first, in the vast acquisition of new territory for slaveholding purposes, and the consequent multiplication of new slave States, whereby the power of the South has been greatly augmented—second, the constant increase in the price of cotton for many years past, thus raising the market value of slave property to an unprecedented height;—and, third, the bitter, relentless, and general hostility to the Abolitionists in all the free States, the vindictive slaveholding as yet not incompatible with the Christian profession by clergymen and religious professors of all denominations, the wicked attempt to expatriate the free colored population to Africa, the promulgation of the doctrine that emancipation proves rather a curse than a blessing, the compromise measures with the slave oligarchy which have been made from time to time, &c., &c. Such drives as those of Stuart, Samuel Hanson, Co., President Lord, Bishop Harding, Dr. Dewey, and Nehemiah Adams, and such journals as the New York Observer, Christian Advocate & Journal, Journal of Commerce, Philadelphia Christian Observer, &c., &c.—have a fearful responsibility to meet in this case; for they have not only denied the sinfulness of holding slaves, but justified it as a beneficent act, and thus yielded up the whole ground to the champions of perpetual slavery. No marvel that, under such instructions, a change has come over the spirit of the South, and she is now emboldened to insist on the righteousness of slavery, without regard to color or climate!

Our readers will not fail to peruse the articles in the "Refuge of Oppression," from the Richmond (Va.) South. Ridiculous as they are, and contemptuous and abusive in manner, they unquestionably illustrate the spirit which is cherished throughout the South toward New England, and her free institutions. How worthy of preservation is such a Union!

In our next number, we shall publish, from the manuscript, an able and timely sermon on "Revivalism, and what it rests on," by SAMUEL JOHNSON, minister of the Free Church in Lynn.

The letter of our friend S. B. ANTHONY came too late for insertion this week.

Rev. Dudley A. Fyng, of Philadelphia, is dead—having had his arm (which was badly mutilated, a few days since, by a patent cutting machine) amputated close to the shoulder joint, with the fallacious hope of saving his life. It is a heart-rending case.

From a friend in Central New York, who is both a preacher and a doer of righteousness:— "Revivalism is now exciting general attention, though not affecting our numbers materially here. Think of a Buchanan Democratic, an ex-Judge, and long an advocate of the Fugitive Slave Bill of Rum—running about the streets with a mouth full of tobacco, to save his neighbors' souls; telling them, 'If religion is good for me, it will be good for you!' Such an one we have here, in good and regular standing in the Church—a pillar!"

From a friend in Eastern New York:— "Was ever before so general a religious panic! And was ever before a more satanic plan introduced upon the boards of the National Capitol, than is in progress now!"

THE DISSOLUTION OF THE UNION.

MRS. S. A. ALLEN'S
WORLD'S
HAIR RESTORER
AND
WORLD'S
Hair Dressing.

THE ONLY PREPARATIONS THAT HAVE A
EUROPEAN REPUTATION!!

THE Restorer, used with the Zylabolium or
Dressing, cures diseases of the hair or scalp, and
RESTORES GRAY HAIR TO ITS NATURAL
COLOR!

The Zylabolium or Dressing alone is the best
hair dressing extant for young or old.

We take pleasure in presenting the following un-
deniable proofs that these are the best preparations
either in Europe or America. They contain no dele-
terious ingredients—do not soil or stain anything.

GRAT BRITAIN.

REV. W. B. THORNELOE, *Prescot, Lancashire,*
says—“Mrs. S. A. Allen's World's Hair Restorer

and Zylolbsamum are perfect marvels. After using them six weeks, my extremely gray hair is restored to its natural color. I am satisfied it will not a dye."

HAYTI.

REV. MRS. E. C. ANDRUS, for many years *Missionary to Hayti*, now of Martinsburgh, N. Y. The climate having seriously affected her hair and scalp says, "I have derived much benefit from the use of Mrs. S. A. Allen's World's Hair Restorer and Zylolbsamum. I have tried various other remedies for my hair, but never anything that so materially and permanently benefited me, as has Mrs. S. A. Allen's."

J. H. EATON, *Pres. Union Univ., Tenn.* "I have used Mrs. S. A. Allen's World's Hair Restorer and Zylolbsamum but very irregularly, but, notwithstanding, its influence was distinctly visible. The falling off of hair ceased, and my locks, which were quite gray, restored to their original black."

REV. H. V. DEGAN, *Ed. 'Guide to Holiness,' Boston, Mass.* "That Mrs. S. A. Allen's World's Hair Restorer and Zylolbsamum promotes the growth of the hair where baldness has commenced, we now have the evidence of our own eyes."

REV. J. A. H. CORNELL, *Cov. Sec. B'd Union N. Y. City.* "I procured Mrs. S. A. Allen's World's Hair Restorer and Zylolbsamum, and after using

REV. JNO. E. ROHIE, Ed. *Chr. Adv.*, *Buffalo, N. Y.* 'Mrs. S. A. Allen's Hair Restorer and Zylol Balsam are the best hair preparations I have ever used. They have restored my hair to its original color.'

REV. J. WEST, *Brooklyn, N. Y.* 'I am happy to bear testimony to the value and efficacy of Mrs. S. A. Allen's World's Hair Restorer and Zolobal.

REV. GEO. M. SPRATT, *Agt. Bap. Penn. Pub. Soc.* 'We cheerfully recommend Mrs. S. A. Allen's World's Hair Restorer and Zylobelsum can be had in Boston. You may say in my name that I know they are what they purport to be.'

REV. D. T. WOOD, *Middletown, N. Y.* 'My hair has greatly thickened. The same is true of another of my family, whose head we thought would become almost bare. Her hair has handsomely thickened and has a handsome appearance since using Mr.

REV. AMOS THACHER (*60 years of age*), *Pittsboro, N. Y.* 'Since using Mrs. S. A. Allen's World Hair Restorer and Zylolalsamum, my hair ceases to fall and is restored to its natural color. I am satisfied that "tis nothing like a dye."

REV. AMOS BLANCHARD, *Meriden, Ct.* 'I think very highly of Mrs. S. A. Allen's World Hair Restorer and Zylolalsamum.'

REV. S. B. MORLEY, *Attleboro, Mass.* 'The effect of Mrs. S. A. Allen's World Hair Restorer an

Zybaloham has been to change the 'crown of glory' belonging to old men, to the original hue of youth. The same is true of others of my acquaintance.

REV. J. P. TUSTIN, *Ed. 'South Baptist',* *ge., Charleston, S. C.* 'The white hair is becoming obnoxious by new and better hair forming, by the use of Mrs. S. A. Allen's World's Hair Restorer and Zybaloham.' 50
60
63
15

REV. C. A. BUCKBEE, *Treas. Am. Bible Union, N. Y.* 'I cheerfully add my testimony to that of numerous other friends, to Mrs. S. A. Allen's World's Hair Restorer and Zybaloham. The latter have found superior to anything I ever used.' 20
20

REV. WM. PORTEUS, *Stamwich, Ct.* 'Mrs. S. A. Allen's World's Hair Restorer and Zybaloham have met my most sanguine expectations in causing my hair to grow where it had fallen.' 18
38
22
90

REV. D. MORRIS, *Cross River, N. Y.* 'I know a great many who have had their hair restored to the use of Mrs. S. A. Allen's World's Hair Restorer and Zylolaenum.'

REV. JOS. MCKEE, *N. Y. City.* 'Recommends them.'

REV. E. EVANS, *Delhi, O.* 'I have used Mrs. S. A. Allen's World's Hair Restorer and Zylolaenum. They have changed my hair to its natural color, and stopped its falling off.'

REV. WM. R. DOWNS, *Howard, N. Y.* 'Mrs. A. Allen's Hair Dressing has no superior. It cleanses the hair and scalp, removes harshness and dryness, and always produces the softness, silkiness and natural gloss so requisite to the human hair.'

REV. C. M. KLINCK, *Levittown, Pa.* 'Mrs. S. A. Allen's World's Hair Restorer and Zylolaenum has stopped the falling off of my hair, and caused new growth.'

We might quote from others of the numerous letters we have and are constantly receiving, but we deem that above sufficient to convince the most skeptical that we have at least the best preparations in the world for the hair of the young or old. We manufacture no other preparations. Occupying the large building, corner of Broadway and Third Avenue, New York.

These are the only preparations exported in any quantity to Europe.

We also would call attention to the fact that we have always avoided all charlatanism. Our preparations are the highest priced, but the cheapest, because it lasts longer, and does more good : the expense, in the end, is less than others. We aspire to have the best, not the lowest priced. One bottle of Restorer will last

nearly a year. \$1.50 per bottle. Balsam, 37½ cen
per bottle.

GENUINE

has 'Mrs. S. A. Allen' signed in *Red Ink* to outside
wrappers, and in *Black Ink* to directions pasted on bot
cles. Restover bottles are of dark wood.

ties. These bottles are in dark purple glass, with the words, *Mrs. S. A. Allen's World's Hair Restorer*, 36 *Broad Street, New York*, blown on them. The A. Allen bottles are of green glass, with *Mrs. S. A. Allen's World's Hair Restorer*, 36 *Broome Street, New York*, blown on them. Circulars around bottles copyrighted. None other is genuine. Signing the name by others is forgery, and will be prosecuted by us as a criminal offense.

Some dealers try to sell other preparations on which they make more profit, instead of these; insist on their

Sold by nearly every drug and fancy goods dealer.
Address all letters for information to
MRS. S. A. ALLEN'S
World's Hair Restorer Depot
NO. 355 BROOME STREET, N. Y.
Dec 11

POETRY.

For the Liberator.

I love the Spring-time, as when a child,
I roved o'er the hillside care-free and wild,
And gathered the violets blue;
Or 'mid the meadow the May-flowers pale,
Whose sweet perfume told the joyous tale,
That Winter had surely gone!

Or 'neath the apple trees gnarled and old,
Saw the rose-hued buds in their beauty unfold,
'Mid the green leaves' glossy screen;
And heard the bluebird's joyous trill
Chime to the music of the rill,
And the robin's song of love.

Em now I can feel that air so mild,
Can scent the flowers, as when a child
They seemed so wondrous fair;
I can see the crows'p's emerald sheen,
With the golden blossoms scattered between,
Where the meadow brook runs wild.

The tawny birch, and the alders gay,
With their graceful fringe, as in sylvan array;
They bent o'er the clear bright stream;
And the willow, with its silver wand,
Bright as if spirits from elfin-land,
Had made their dwelling there.

What visions of old-time awake with the spring!
The days of our childhood again she doth bring,
And the sunshine of youth we can feel:
At her touch doth the lyre of memory thrill,
And echoes sweet every chord doth fill
Voices of days 'long since.

The loved and the lost of the long ago,
When life was Spring-time, and Hope's bright glow
Was warm within the heart;
Ere we dwelt in the shadow of grief or care,
And bud, and blossom, and earth, and air
Were Nature's gifts of joy.

CARBIE.

For the Liberator.

OH! TO BE A CHILD AGAIN!

By the window, very weary,
Sat a maiden, still and lone;
In her soul it was so dreary,
You could hear her spirit moan.

She had been a brilliant creature,
But her eyes had lost their light;
Darkness over every feature,
Told that in her soul 'twas night.

Very bright the sun was shining
On the grass before the door;
Oh, how glad the birds were singing!
But they made her heart ache more.

Up from out the shady wildwood
Came the sound she loved so well,
In her long-lost years of childhood,
Faster than her tears fell.

Cooling sound of falling water,
Dashing through the flowery glen,
Where her tiny feet would loiter:
Oh, to be a child again!

It was she, that brilliant maiden,
Looking back through hollow years,
With a spirit heavy laden,
Mourning, weeping bitter tears.

Oh, to be a child again,
Glad and wild and true once more;
A little child in all freshness,
Listening to that tenor's roar!

By the leaping, sparkling waters
Stood a maiden—it was morn:
What those hollow years had taught her
You could see, the night was gone.

Calm and joyful—eyes how beaming
In her childlike truth and love!
By that fountain bubble dreaming
Of the full, rich life above.

KATE.

A SONG FOR PHILANTHROPISTS.

By CARBIE CALDERWOOD.

Ye men of high and noble aim,
Whose motto is, 'The Right,'
Ye who are faithful to your trust—
To you we speak to-night.

'The world is very wide,' some say,
'And much there is to do';
And, therefore, faint they on the way,
Because their ranks are few.

But still go on with high resolve—
Work out each noble plan,
Remembering that he doth much,
Who doth all he can.

And you, who strive with earnest hearts,
Deem not your labor vain;
The bread you on the waters cast,
Will come to you again.

Wait not for time, wait not for tide,
Nor deem that prophets say
Foretell some better distant day—
Some far off 'Golden Age.'

Then still go on with high resolve,
And carry out your plan,
Remembering that he doth much,
Who doth all he can.

That Golden Age true hearts can bring—
Hearts true to God and man—
Obedient mandates that were given
When first the world began.

Yield not to selfishness and power—
Yield not to worldly might;
For, oh! the heart is very strong,
When battling for the right.

Then still go on with high resolve,
And carry out each plan,
Remembering that he doth much,
Who doth all he can.

From the Wisconsin Free Democrat.

TO THE HON. M. STEVER.

O, great Caucasian, with thy lofty brow,
Before thy greatness meet the nigger bow!
The colored skin, the Canaanish race,
With such as thou can have no equal place.

Has not the book, which thou dost proudly read,
Declared God made of one blood all the breed?
So that all nations, dwelling on the earth,
Have common origin and equal birth.

Does thou expect, if e'er thou reachest heaven,
To find the lowest seats to niggers given,
While all the proud Caucasian race
Shall claim of right the most distinguished place?

Does thou deny the negro equal claim
To the rich blessing of a Christian name,
Or must they, lowly crouching at thy feet,
Be satisfied with crumbs, while thou dost eat?

At the Lord's table must they show their sense
By giving such as thou the precedence?
Or in God's house, to make the thing complete,
Must reverently take the nigger's seat?

Great wonder of the age! behold, the man
Ignores the CROSS, and follows Abraham!
But one thing more, if he maintains this wrong,
He needs to do: Go, follow Brigham Young!

CRIS.

DETHRONE THE WORLD.

De throne the world—assume the birthright given
To be a son of God, an heir of heaven:
De throne the world, and trample in the dust
The laws of fashion, honor, pride, and lust.

The Liberator.

SUNDAY LEGISLATION—IMPORTANT PUBLIC MEETING.

The following are the 'Proceedings of a Public Meeting, held in the City of Buffalo, Feb. 13, 1868, against closing the Canal Locks and stopping the Mails on Sunday, and against Sunday legislation generally.' Readers will find them exceedingly interesting and instructive.

A meeting of citizens of Buffalo opposed to closing the canal locks and stopping the mails on Sunday, and to Sunday legislation generally, was held at the old Court House, on Saturday evening, Feb. 13, 1868, agreeably to call.

The meeting was organized by electing E. A. Maynard, Esq., President, Hiram Adams and Louis C. Duemmelman, Esq., Vice Presidents, and W. H. Baker, Secretary.

On motion, a committee of three was appointed by the chair, to present resolutions expressive of the sense of the meeting. G. W. Johnson, Lorenz Gillig and C. O. Poole, Esq., were appointed such committee.

The committee on resolutions reported the following, which were accepted, and unanimously adopted:

RESOLUTIONS.

1. Resolved, That the true issue between the Sabbatharians and us, is, 'Is Sunday, or not, holy time? If not, then are we clearly right, and are they clearly wrong.'

2. Resolved, That the Sabbatharians must pardon us, in this matter, we prefer to adhere to the good old faith of the fathers of the Church and of the founders of the Reformation, and after the Bible, come to rely rather than on the opinions of such men as Luther, Calvin, Melancthon, Milton, Justin Martyr, Tyndale, the martyr, Cranmer, Warburton, Whately, Bebban, Barclay, Dymond, Paley, Penn, Fox, and a host of other names, learned, able, and good, but who are not the founders of the Sabbath, but the followers of the Sabbath.

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express divine command can be abrogated or altered only by the same power, and by the same distinct revelation, by which it was delivered. But not only is there no such apostolic injunction, than which nothing less would be sufficient: there is not even any divine order, having public sanction, to change; nay, more, it is even abundantly plain that they made no such change.

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